

The Bombay Guardian.

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WEEKLY REVIEW.

—An Am. missionary among the Nestorians says: "It looks as if the harvest time (for Oroomiah at least) was coming, and that the seed planted and watered through so many years is now bringing forth abundant fruit for eternity." Earnest revivals are in progress in many parts of the district. In one place 70 persons have applied for admission to the church.

—THE Rev. C. T. Wilson and Mr. O'Neill with the first caravan of the Ch. Miss. Society's expedition, arrived at Kagehyi on the Victoria Nyanza at the end of January last all well. The march occupied six months.

—At Aneityum and Aniwa, two islands of the New Hebrides, the whole population has abandoned idolatry, with many and blood-thirsty superstitions and embraced Christianity. The New Testament has been translated and printed in the language of Aneityum. Presbyterian missionaries are laboring in these islands.

—A LARGE cocoa-room, capable of accommodating 1000 guests, has been opened in Liverpool, near the Huskisson Dock. This is the 24th room of the kind in that town, and the largest. Shareholders realize a profit of 10 per cent on this investment. It is to be hoped that these rooms may rapidly supplant the gin-shops and drinking-saloons.

—THE *Times of India* makes a present to its subscribers, of a panoramic coloured map of the seats of war in Europe and Asia. It is said to have been carefully got-up and to show at a glance the actual positions of rivers, mountains, passes and fortified places. We acknowledge with thanks receipt of a copy of the same. There appear to be some discrepancies between this map and one previously issued by the *T. of I.* Lovatz and Tirnova appear to be on the S side of the Balkan range. It may be that the reader is supposed to look at them through the mountains, as the latter cover about 50 miles in breadth of country. It is difficult to picture the elevation of mountains on a map and yet do justice to the plains.

—WE get the following particulars of the Meth. Episc. Mission in Madras:

"We have just had a profitable quarterly conference and love-feast. Received on probation this quarter, 30; to full membership, 13; received church letters to other Methodist circuits, 18. Three have died, happy in the Lord; 8 have been excluded upon revision of the church-roll. The quarterly tickets of 250 in the vicinity have been renewed; 50 others are at a distance. Rs. 1000 have been contributed to current circuit expenses, and another thousand to the Church-building Fund. The average attendance in the Sabbath Schools is 503."

—SPEAKING of the late Mr. Marshman, the *Times* says:

"For nearly twenty years he held the position of a secular bishop, choosing, directing, and providing for a great body of missionaries, catechists, and native Christians scattered in different parts of Bengal, collecting and earning for them great sums of money, while living, like his colleagues, on 200l. a year, conducting an enormous correspondence, and, as appears from an entire literature of pamphlets still in existence, quarrelling energetically with everybody whose zeal or intelligence he deemed inferior to his own. He at last decided to surrender the mission, till then a sort of peculium, into the hands of the Baptist Mission, and thenceforward betook himself to secular work, though never abandoning his projects for the evangelisation of Bengal."

He expended £30,000 on a College for the higher education of Natives, and for ten years made over to the same cause the entire salary of £1000 a year received by him as Government translator, being all the time assailed in the papers as 'the hireling of Government.'

—WE place among our Selections a notice of a Christian lady who has just died in New York at the age of 96. One reason for making the extract is that we have been intimately acquainted with the subject of the notice, and have reason to believe that the prayers of this mother in Israel had to do with the writer's conversion.

—THE Russians say that they have been baffled in Armenia not by the Turks, but by the English. They refer no doubt to Sir Arnold Kemball, who seems to have been making himself conspicuously useful to the Turks. In their navy too the Turks seem to have the advantage of English leadership.

—WE have already spoken of the large measure of blessing experienced at Nagpore in connection with the Rev. G. K. Gilder's visit. The special meetings conducted by Mr. Gilder (at which nine sought the Lord,) were followed by a week of united services in which the Presbyterian and Methodist ministers and other servants of the Lord co-operated; during this week there were twenty or more who came out as seekers of salvation. During the following week, special services were held in Kamptee, when twenty five sought peace with God. Up to the present time we hear that no less than 6, persons have been convicted of sin and brought to the feet of the Saviour. The meetings were crowded to excess, and the religious interest exceeded any thing known there; on one occasion, 150 remained behind to the after-meeting. The hand of the Lord was very marked in all this movement. Many educated Natives were in the meetings. Let our readers pray that there may be continued blessing in those localities and others referred to in Rev. Mr. Gladwin's letter which will be found elsewhere.

—THERE is a "Bombay Churchman's Association in Bombay" and the Bombay Church Chronicle gives an account of one of its meetings when the subject debated was "Temperance or Teetotalism?" Some noticeable opinions were expressed. It was thought that the baptismal pledge ought to be sufficient to keep men sober. Is it? The very discussion showed that it had been a signal failure. The speakers seemed to be very much afraid of recommending the only thing that has been found effectual with the mass of men, total abstinence, we do not mean a mere promise, but the thing itself. Another opinion expressed was that "with a view to meet the custom of nipping and treating, it may often be well to make it a rule never to drink except at meal-times." This is a wonderfully guarded opinion. It may be well; often; to make it a rule; we now expect something stringent; but the rule which it may be well, often to adopt, is 'never to drink except at meal-times.' The kingdom of king Alcohol will not stagger much under such blows as this.

—WE have received for the Relief administered by Rev. C. Harding, Sholapore, Rs. 40 from various parties in Bombay, and Rs. 30 from Egutpoora. Also from Egutpoora, Rs. 20 for the Rev. Narayan Sheshadri's Relief Fund. Other sums have been forwarded to Mr. Harding; and a well-known Mahomedan gentleman purchased 500 lbs. of rice to forward to him, but the Railway officials are unwilling to forward it by passenger train, and by

goods' train a fortnight will be needed. We have also received for the sufferers in the Madras Presidency Rs. 50 from a Native Christian.

—WITH reference to the letter of H. P. we remark that Christians of all denominations (including the Established Church) have united in calling upon the Lord for rain, and not in vain. Day by day, all this week, the accounts from almost all parts of this Presidency are more and more cheering. In the Madras Presidency the distress is far from being at an end. The outlook is sufficiently gloomy there. At the beginning of the Famine, Government undertook to deal with it, and it was long hoped that they would be able to save the people from perishing for lack of food. This hope has now died out, and an appeal is to be made to the benevolent public to aid. The aggravating circumstance is that there is so much grain in the country, in the hands of grain-dealers in whom the wants of their fellow-creatures have only stimulated a horrible greed of money.

—AN extract from a letter written by Max Muller to a Native gentleman of Bengal, has been published in a Calcutta paper. It is as follows:

"Though I have never been in India, I have spent nearly the whole of my life in the literature of India and among the best creations of the Indian mind, I sometimes felt as if I had become an Indian myself. What I want to see in India is the rising of a national spirit, an honest pride in your past history, a discriminating love of your ancient literature. All this need in no way interfere with a determinate effort to make your future better and brighter even than your past. Take all that is good from Europe, only do not try to become Europeans, but remain what you are, sons of Manu, children of a bountiful soil, seekers after truth, worshippers of the same unknown God whom all men ignorantly worship, but whom all very truly and wisely serve by doing what is just and right and good."

This is just such a letter as we should have expected from Max Muller. A year or two ago, he was lecturing in Westminster Abbey, by invitation of Dean Stanley. Charity now a-days consists not in giving men the truth which God has given, but in taking it for granted that all is well and all are safe. We should call this flattery. Max Muller professes to believe that Hindoos and Europeans and all men ignorantly worship the same unknown God. But if God is unknown, how does Professor Muller know that all are worshipping him? To assert that all are worshipping the same God, implies some knowledge of that God. But Paul made known to the Athenians the God to whom they (without professing to know him) erected an altar. After dedicating temples and shrines to all the deities, whose names were known to them, they thought that possibly there might be another one whom they had overlooked, and not to incur his resentment, they erected an altar with an inscription 'to the unknown God.' This gave Paul a text. There was indeed a God not known to them; and who was this? none other than the one living and true God who made heaven and earth and all things therein. He had not left himself without a witness in any land; yet men knew him not. In heathenism, he was unknown. Paul declared him unto them, and some received his testimony and believed. True Christians know him in whom they have believed. They know him at least as well as, they know their fellow-men. "This is eternal life" says Jesus Christ, "to know Thee and him whom thou hast sent." But while we all ignorantly worship the unknown God, says Max Muller, we

all very wisely and truly serve him by doing what is just and right and good. This too implies considerable knowledge of God. To know the will of a being, just how he would wish to be served, implies no small knowledge. Though a man may have had a servant many years, yet this servant expects him to speak several times a day to make known his will. All this teaching of the Professor's is sadly erroneous, and calculated to hinder the people of this country from coming to the knowledge of Him who so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life.

—THE Russians made a serious mistake in projecting a portion of their troops beyond the Balkan range before they were sure of Bulgaria. They have sustained a serious defeat at Plevna, a place about 20 miles S. of the Danube. The Turks say that the Russians lost in killed and wounded more than 30,000 men, which is perhaps an exaggeration, but that they were driven back they themselves admit. This was on Monday last. If we may believe the Turkish account, the Russian force S. of the Balkans has been defeated at Eski Saghra. This was on Tuesday last. On the other hand, the Russians are resuming the offensive in Armenia.

—A FEARFUL famine is raging in China. At Nanking, says a correspondent of the *Celestial Empire*,

"Prayers have been printed on yellow paper and hung all over the town, in such numbers that the streets look like streamers on a gala day."

The C. E., edited by a European, asks: "Who will say that these fluttering supplications will be unheard?" We feel great compassion for the poor people who are thus suffering, and our compassion is intensified by the thought that their minds are so darkened regarding the Creator and his service; but we feel no little indignation for one who occupying the position of editor of an English paper, would encourage the deluded people to think there is any efficacy in these heathenish rites. There is no hope for China while she continues to trust in such vain and unhallowed practices.

—WITH reference to a letter from C., the plan which he criticizes has not the proportions he assigns to it, is yet immature and has not been brought before the public. We therefore withhold his letter.

—THE 28th and 29th of next October (Sunday and Monday) have been set apart as days of Universal Prayer for Sunday-schools.

The Bombay Guardian.

SATURDAY, AUGUST 4, 1877.

VENGEANCE IS MINE.

"VENGEANCE is mine, saith the Lord; I will repay." "To me belongeth vengeance."—By vengeance is here meant retribution, and especially retribution for the injustice suffered by God's people. The Christian is not to attempt to redress his own wrongs; to do so would be to arrogate to himself the functions of God. He is required to have faith in God as one who takes knowledge of the injustice, whose laws have been violated by it, who sitteth upon the throne of judgment, and who will in due time, in the best time and the best way, render unto the transgressor the proper award of his deed. To cherish a desire for retaliation, to put forth your own power in an attempt to punish the man, is a manifestation of unbelief most displeasing to God. For surely if you believed that God would certainly put forth His power to punish him, you would not think of rushing in with your poor chastisement.

Let us say that a servant of the Lord, in the discharge of the work given him to do by the Master, meets with contumely and insult, with harsh denunciatory words or with blows. What folly it would be in him to attempt to chastise

or humble the offender! It would be taking the case out of the hands of God, in direct violation of the command of God. God would let him fight his own battle, and the probability is that he would be worsted. For, as regards mere brute force, or that which comes from the sympathy of numbers, a bad man, or the advocate of a bad cause, may be on as good a footing as a good man, or the advocate of a good cause. If it be a question of my power and my enemy's power, he may have the advantage, whatever the superiority of my cause. 'But the Lord is the strength of my heart;' and it is only in him that I have superiority. The servant of the Lord will meet with opposition because he is such; but alas for him, if he take to carnal weapons for his defence. Vengeance is mine, saith the Lord; it belongs to me to take an account from your opponent for what he has done. The believer can ordinarily see this when the injury is great or studied; but faith should triumph even when the injury is slight, when it is in the form of abuse or insult. How beautiful and touching the condescension of God, saying, It is for me to adjudicate in this matter; I appreciate perfectly what is done to you; you need not fear that I will make too light of the offence; the dust of your shoes shall witness against your adversaries.

We have nothing to do here with any right the state may have to punish infractions of its laws. The welfare of the community may demand that a law-breaker be punished, even though the party injured may have no feeling of resentment. We speak of a case where a Christian may neglect to vindicate himself. "Recompense to no man evil for evil; as much as lieth in you, live peaceably with all: avenge not yourselves, but rather give place unto wrath; vengeance is mine, I will repay." Rom. xii. 17-19.

A man has injured you or offended you. He does not respect you and he has put his disrespect into some overt form. Now what is the satisfaction you want? The first impulse is to retaliate in his own coin; exhibit your want of respect to him, in words or in acts; put forth your power so that he may fear you. Should you succeed in this, would he respect you? Far from it. You show him the same ugliness he has shown you; by making yourself unlovely in his sight, you only confirm him in his previous disrespect. Your manifestation of power does not mend matters in the least; there is no justification in power; power does not show that a man has the right on his side. The argument of the fist is only worthy of pugilists. So far from setting yourself right with him in this way, you only embitter his mind against you. You say you want to make him repent. But the essence of repentance is self-condemnation; and you can never bring the man to condemn himself for his disrespect towards you, by mere chastisement. Seeing you have power he may cease from molesting you, but his heart is unchanged towards you; and ordinarily the power you put forth only stimulates him to cope with you. It is another kind of redress that you want. Think about it and you will see that the only amends he can truly make you is to think kindly of you and desire your welfare. Under the influence of this feeling, he will strongly condemn himself for his conduct towards you, in other words, he will have true repentance.

Anger shuts all this from a man's view. It fills him with a desire to harm him from whom he received the harm; and if unable to do it, it leads him to pray to God to make the man suffer. (We are not speaking of a case where our foes are the foes of society and of the State; nor do we deny that there are cases where it is right to offer such prayer. Not in anger however, nor from any selfish motive.) Under the influence of this anger the mind finds pleasure in thinking of possible reverses and humiliations, under the influence of which the offender will be made to smart and see his folly. But this anger is just dispossessing us of the true way of getting satisfaction. What the man wants is to get rid of his unlovely spirit, that he may know true repentance, and no conceivable way will at all bring this result about, except to

have the love of God revealed to him. This is the only really satisfactory retribution. And when any body insults or attacks or harms us, we shall do well immediately to make him the subject of earnest prayer that the love of God may be revealed unto him. He that said, "Vengeance is mine," allowed his enemies to crucify his Son, the express image of his Person; and on the cross his Son prayed for his enemies; and on the Day of Pentecost this prayer was answered. The men who had joined in the cry, Crucify him! were pricked in their hearts when the love of this divine Saviour was offered them, and gladly forsook all to be his devoted followers for life.

To this day, the world is still carried away by this false and foolish idea of retribution. Vengeance is mine, says the injured man; he takes it out of the hands of God, trusting far more to his own power to right himself. But what is the result? the more he hurts his enemy, the more he embitters him, and thus he simply aggravates the original evil, the want of kindly feeling. Avenge thyself, is the law of the god of this world; and after 6000 years of obedience to this law the world still clings to it, notwithstanding the everlasting failure of this law to improve matters.

THE TIME OF THE END. VII.

"God's fairest work, God's testimony in the hands of man having failed on earth, after we have seen an end of all perfection down here, when those who had the richest blessing in possession, and the brightest prospects in reserve, shall have failed to glorify God, and failed to bear that testimony for God in the earth which the Church ought to have borne, when everything has failed in man's hands, 'after these things.' 'After these things I looked.' He had heard those last accents from the lips of the Son of Man, 'I spue thee out of My mouth,' and now he looks—what is next? If the Church has failed, if everything on earth has failed, what next? 'I looked—the look of expectation—to see what will succeed. 'After these things I looked, and behold.'"

We meet with the above in the report of an address delivered lately in England, and we often meet with remarks of a similar character. The purport of these statements is not that man the sinner has failed, but that man the Christian is a failure. The idea seems to be that God is not glorified by any thing that he accomplishes in man by the power of the Holy Spirit and by the agency of the word, but rather when all this has failed to make head against the evil of the world, God is to get glory to himself by the personal manifestation of Christ. The Church, this habitation of God through the Spirit, founded on the Rock of Ages, which the gates of hell were not to prevail against, the Church itself is to fail. We certainly have not so learned the Gospel.

Christ was visibly present with mankind for many years, daily manifesting forth his divine perfections; on one occasion he appeared to three of his disciples in the very glory in which he is to appear finally to mankind. All this left them very imperfect indeed; the direct and cumulative effect of Christ's presence during three or four years did not impart to them so much spiritual strength as would keep them from forsaking and denying Christ when the time of crisis came. Here was failure indeed. But our Lord had taught them to look forward to the descent of the Holy Spirit, as that which should bring the power of God into the very springs of their moral nature. He should "teach them all things," leaving nothing to desire in the way of instruction; he should impart Christ's own peace to them; he should testify of Christ, beyond what Christ's own presence had shown them of the Saviour; it was expedient for them that Christ should go and the Spirit come; he would guide them into all truth; he should GLORIFY CHRIST. And Christ has indeed been glorified by him. The first disciples, under the teaching of the Spirit, became, in a few hours, better acquainted with the Saviour, more fully consecrated to his will, more conformed to his example, more successful as his servants, than they had ever been before. They now learned that they had in Christ all things that pertain to

life and godliness, and that they could do all things through Christ strengthening them. Our Lord was careful to show them before he departed in the flesh, that his own power would continue to be manifested among them, and that on a far grander scale than before. He said: He that believeth on me the works that I do shall he do also, and greater works than these shall he do, because I go to my Father, and whatsoever ye shall ask in my name THAT I WILL DO, that the Father may be glorified in the Son." That will I do; it is to be still his power; only instead of one hand to cleanse the leper, open the eyes of the blind, lift up the lame or the dead, wherever his disciples went, throughout the world, no matter in how many localities at once, there was his power present to heal, according to the faith of his servants. In the parable of the Vine and the Branches, our Lord shows how intimately he is united with his people, even without being physically manifest to them. The Vine brings forth no fruit save through the branches; it is in them that the Vine is glorified. We cannot for a moment doubt that Christ has been with his people during these 18 centuries, in the mode best fitted to demonstrate his power and accomplish his purposes. In the parable of the Sower, in that of the Tares and Wheat, he showed how perfectly he was aware of the harm that would be done to his cause by unfaithful followers; but these very parables showed that he would have a true seed through all the ages. When we look at the history of the Church, we involuntarily ask, What more could have been suffered in the way of persecution? What keener torments, what more diabolical torture could have been inflicted? Has there not been from the first century to the present, an apostolic succession of men and women who counted not their lives dear unto themselves, and willingly suffered the loss of all things for Christ? More cunning engines than these have been invented; the father of lies has stirred up his servants to wage a war of unbelief against the word and the people of Christ; infidelity, in forms most plausible, and under the countenance of great church-names, in alliance with science falsely so called, has done its utmost to win the people of God from their allegiance. With what result? There are more Christians to-day, more true believers, than ever there were before. And they are found all over the world among all nations, tribes and tongues.

We have still something more to say on this subject.

WHOSOEVER. VIII.

WHOSOEVER cometh to me, and heareth my sayings, and doeth them, is like a man who built a house and laid the foundation on a rock. Luke vi. 47, 48.

He whose house is founded on a rock is figuratively put for the Christian who endures to the end, fights the good fight of faith, holds fast what he has, resists temptation, and at length has an abundant entrance ministered unto him into the everlasting kingdom of our Lord and Saviour Jesus Christ. As he has received Christ Jesus the Lord so he walks in him. He is as the branch that abideth in the vine and bringeth forth much fruit. One that hears the parable of the sower is anxious to know which of the classes there mentioned he belongs to; and the answer is here given.

Whoever cometh to me. On every page of the Gospel we see different individuals coming to Christ. Wherever we take our stand beside him, at the well, at the sea-side, in the synagogue, in the temple, on the road, on the mountain, in the dwelling-house of Peter or of Simon the Pharisee, we see people coming to him, by this and that road, and we see that no one who comes to him as a Saviour, Helper, Teacher, Guide, fails to find in him that which he needs. To come to him truly, is to abandon the idea that help is to be had elsewhere. The poor man at the pool of Bethesda must give up the hope of being healed by those waters. We must come to him as the manslayer went to the city of refuge. They who come to Christ merely that he may add something to their

serenity or comfort or preparation, will surely fail to find him. They find a Christ, but it is one of their own imagining.

And heareth my sayings. Hears them not critically, captiously, idly, but heartily and submissively; recognizing the divine authority that accompanies the words; finding his standard not in himself (trying Christ's words by this) but in Christ and trying all by Christ's words. "No man cometh unto me, save Christ, except the Father draw him." That which draws us to Christ is divine, and woe unto us if we resist it: Christ is self-evidencing; God is manifest in him; and every word carries its own credentials. We do not say that your Christ is that, but the true Christ is that. God was in him, and the divinity is in all that he does and says, and divinity is by its own nature self-attesting. Not to see the divinity in him, is to have our mind clouded with mists of prejudice, distorting the true image. I come to Christ, the Christ of God, the One in whom God chooses to come near unto me, and now let him speak, it is for me to receive his words and give them control of my being. What is this I hear him say? "Except a man eat my flesh and drink my blood there is no life in him." Shall I be offended at this strange utterance? Nay; "Lord I will eat thy flesh and drink thy blood; please show me how." Then have we the explanation: My words, they are spirit and they are life, the flesh profiteth nothing.—Jesus speaks again: Except a man forsake all that he hath, he cannot be my disciple. As a physician will have nothing to do with a patient whose confidence is partly in him and partly in another; as in fact his medicines, neutralized by those of the other doctor, would be of no use, so One who comes from heaven to teach us the way of life, can only teach it on condition that his teaching shall suffice. True faith involves unquestioning obedience and places all our powers at the control of Christ's words.

And doeth them. This springs necessarily out of the faith that draws us to Christ as to a divinely-appointed Guide. Some there are who read the Sermon on the Mount, and wonder that certain precepts are not obeyed. They conclude that they can only be obeyed approximately. Our Lord shows the *par* standard; some attain to 25 per cent. on it; others to 40; a few to 50; and the one who reaches the highest percentage is the most approved disciple. But what says the Master? Every one that heareth these sayings of mine and doeth them not, is building on the sand, and great shall be the fall of his house. We stand and look on, and lo, a man with a withered hand; Jesus bids him stretch forth his hand. How does he obey? By efforts of his own, resolutions, vehement struggles, tears, hopes, prayers? Nay: by abandoning all these as tried and found wanting, and simply receiving Christ's own power for the doing of the thing commanded. Here I get light. I come to Christ by faith; I hear his sayings by faith; I do them by faith. Now let him tell me what he will; let him bid me be perfect as my Father in heaven is perfect; the question is not at all what I can do; it does not relate to any percentage of obedience; the question is, what can Christ do, what power of His is available for me? Thank God, he has all power, not only in heaven but on earth; the Holy Ghost is divine power brought into my heart.

Thus we see whose house is founded on a rock. The believer rests upon Jesus, not merely for forgiveness, not merely for a future salvation, but for the power to do hourly what God would have him to do. His house is not on the rock who imagines that the Gospel has recreated his powers, and who looks to these powers for the doing of God's will. We must look directly to Christ, every moment.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR BRO.—The revival of God's work in the Central Provinces continues with most encouraging results. Up to the present forty six persons have

sought the Lord, and most of them have professed conversion. Of our Sunday School Children sixteen have arisen for prayers.

The special services are to close this week, but so deep has been the awakening, and so general the work, that we expect to see many more brought to the Lord in the regular services of the Churches.

As Bro. Gilder left Bombay to labor at Bhosawal &c., but has been so providentially led to and blessed at Nagpore and Kamptee, I have requested that he be allowed to remain and carry on this work in August, while I take up that which he intended.

Will the readers of the Guardian pray for God's especial blessings upon the work in the Central Provinces and Central India during the coming month?

Yours in Christ,

W. E. GLADWIN.

Nagpore, July 27.

OUR APPEAL TO MISSIONARIES.

SIR,—Servants of the Lord Jesus, who "went about doing good," may I ask your attention to a wide field for doing good in the famine Districts of India at present. You who are familiar with the vernaculars of these Districts, will you not for a time leave the more favoured localities, leave your schools, your catechumens, your pleasant homes, and go forth to the aid of Government, to bring to the notice of the higher officials, cases of unnoticed distress or cases of neglect on the part of the lower officials, to take your share in nursing the sick and the dying,—your *Christian Mothers* especially, will you not go forth to tend the poor little children, with wasted limbs and attenuated frames, with never a smile nor a toy to cheer them. (God will give the strength: delicate Christian ladies are doing now the hardest Mission work I have ever seen done in India.) Above all, followers of the Lord Jesus, will you not go forth to minister to souls as well as bodies; those who will not listen in health, whether professed Christians or heathen will lend a ready ear in sickness.

The world will believe there is a reality in Protestant Missions if they see the agents of these missions go forth to do for love to Him they profess to adore what the servants of Government are doing merely from a sense of duty.

"The Heathen perish, day by day

"Thousands on thousands pass away,

"Oh Christians, to their rescue fly

"Preach Jesus to them ere they die."

G. T.

July 1877.

SIR,—There seems to be ground for believing that the starving people in the famine districts have for some time called upon their Gods as did the worshippers of Baal of old and with a similar result.

I wish to suggest to Missionaries and others through your paper, that since both Government and Established Church fail us at this terrible crisis, they should make further effort each in his own sphere and call on the heathen as did Elijah. "How long halt ye between two opinions. If the Lord be God follow Him, but if Baal then follow Him."

As the result in that case of turning to God was "abundance of rains," would it not be so now?

Faithfully Yours,

H. P.

NOTICES.

Received Rupees 20 for Rev. Narayan Sheshadri's Famine Relief Fund from Egutpoora.

Received for the Sholapore relief from "Egutpoora," Rs. 20; from "Sympathy," Rs. 10.

Epitome of News.

SATURDAY, JULY 28.

—The House of Commons sat from four o'clock on Monday afternoon, July 2nd, until a quarter past seven o'clock on Tuesday morning, when it was counted out. And this result was obtained by a series of alternate motions in Committee of Supply either to report progress or for the Chairman to leave the chair. On these motions much debate must have arisen (of which the outside world will never know the details, seeing that the reporters were away), for in the whole only seventeen divisions were taken. The course of obstruction was commenced by Mr. O'Connor Power, and was continued by Mr. O'Donnell, Major O'Gorman, Mr. O'Connor Power again,

Mr. Richard Power, Mr. Parnell, and Mr. O'Connor Power once more. Mr. Whalley then took up the game, and an attempt at a count-out was made. This made it necessary for the Chairman of Committee to leave the chair, and for the Speaker to take it, for the purpose of counting the House. Forty members were present, and the House went again into committee of Supply, when Mr. Parnell, Mr. O'Donnell, Mr. O'Connor Power, Major O'Gorman, Mr. Richard Power, Mr. Parnell again, Major O'Gorman again, Mr. Whalley, Mr. Richard Power again, Mr. Parnell, and finally Mr. O'Connor Power, continued to move, speak and divide. These six members, besides keeping the House sitting all night, have managed very seriously to impede the progress of the Army Estimates, and thus to throw Government business into complete confusion.

—*N. Y. Evangelist*: "The elegant and expensive church which Mrs. A. T. Stewart is about to erect at Garden City, partly as a memorial of her late husband, is, it appears, to be made over to the Protestant Episcopal Diocese of Long Island when finished, together with much accessory ecclesiastical property, provided present plans are fully realized. The church, the cornerstone of which is to be laid by Bishop Littlejohn on Friday of next week, is to take the name of "The Cathedral of the Incarnation," and when entirely completed it will be presented by Mrs. Stewart to the Diocese, and in due time a See-house and Chapter-house will be built in a style to harmonize with the cathedral. It is also Mrs. Stewart's purpose to provide an endowment for their maintenance, and to support all the faculties, ecclesiastical, educational, and charitable, properly belonging to a complete cathedral organization. The ceremonies attending the laying of cornerstone will include an address by the Bishop, who will be followed by Dr. Hall as President of the Standing Committee, Dr. Snively as Chairman of the Missionary Committee, Dr. Schenck as the representative of the oldest Episcopal parish on Long Island, Judge Hilton for Mrs. Stewart, and Hon. Bradford Prince, who will speak on behalf of the laity of Long Island. There will also be a chorus of 200 voices and a quartet band of horns. It is estimated that the cathedral and other buildings will cost about \$1,500,000. When the edifice is completed the body of Mr. Stewart is to be placed in a tomb beneath its roof."

—A serious disturbance is reported by telegram from Quetta. An *emeute* broke out, from some cause as yet unknown, among the Pathan coolies employed on our works, who murdered Lieutenant Hewson before assistance could be rendered. The ringleaders were at once seized, and a strict investigation into the causes of the disturbance is being held.

—The Bishop of Bombay has prepared a form of prayer for rain to be used in all the churches of his diocese.

MONDAY, JULY 30.

—The *Poona Observer* says that "on Friday last, about noon, the attention of numerous persons was attracted to a large circle around the sun, which was coloured exactly similar to the rainbow; in fact it was, for aught we know to the contrary, a circular rainbow, if such a thing be possible. It lasted for an hour."

—A telegram in the *Englishman* from Rangoon states, that a European engine-driver, named McGill, assaulted a servant in his house. The boy ran away, and died about fifty yards off. The cause is said to be disease of the spleen. McGill was at once arrested, and has been allowed out on bail of Rs. 1,000.

—A Mandalay correspondent sends to a Rangoon paper a horrible report of a Burmese woman in Mandalay cutting up her own child, and carrying the pieces in a basket through the bazaar—for what object is not said. The blood trickling from the basket is said to have led to her detection, and she has paid the penalty of the inhuman crime by being trampled to death by an elephant.

—On the 17th instant, intimation was received by the Deputy Commissioner of the District of Tumkur from the amildar of the Muddigiri talook, that a man of the Coorbur caste had cut the throat of his child, aged about 18 months, and after sucking the blood he had devoured the corpulent portion about the breast of the infant corpse. The Deputy Commissioner at once proceeded to the spot where this inhuman case had occurred to hold an enquiry. The man has been arrested, and makes a clear admission of his horrible crime, but pleads that hunger deprived him of all self-control. Though there is no law against cannibalism, yet the passion of hunger is not an adequate extenuation to reduce a deliberate murder within many of the mitigating exceptions in the Indian Penal Code. The Coorbur cannibal will no doubt be committed to the Sessions Court for trial. At a place called Kachendrum, four miles

away from Tumkur, on the Bangalore road, a woman was seen roasting a corpse and then gorging herself with it; and a few days ago, an overseer in the D. P. W. was an eye-witness to a woman feeding on the carcass of a donkey.

—The Emperor of China has issued an opium edict. Smoking opium, especially by officials, scholars, and the army, is to be forbidden throughout the country; the prohibition to come into effect in three years' time. Generals, Governor-Generals, and the Governors of the various provinces will meanwhile consider and draw up local regulations for giving effect to the order. It is said that the Chinese Envoys in London have persuaded the Imperial Government to take this measure.

—A Hindoo committed suicide Saturday evening. He came from the famine Districts two months ago; had nothing to eat on Saturday. A verdict of unsound mind was returned.

—There was a Mass Meeting of Parsees at Albless Bag on Sunday, to acknowledge the present Sir Jamsetjee Jejeebhoy, Bart. as leader of the Parsee Community. The *Times of India* says:

"The arrival of Sir Cowasjee Jehangir was announced by loud cheering and the waving of handkerchiefs tied to the tips of umbrellas and walking-sticks. The enthusiastic crowd unharnessed the horses of Sir Cowasjee's carriage and dragged his landau into the compound of the buildings, and each one vied with his neighbour to seat and carry him on a chair, he being incapacitated from walking or any active movement."

It was decided that "the present Sir Jamsetjee Jejeebhoy should act and transact business in concert with the trustees of the Parsee Panchayet, as also the heads and leaders of his community, and enjoy the same position as the late Sir Jamsetjee did in affairs relating to his community."

The meeting refused to listen to a protest signed by 300 Parsees, against this leadership.

—*Lucknow Witness*: "The Rev. F. M. Wheeler, of Shajehanpore, has just brought to a close a series of interesting meetings similar to those recently held at Moradabad. The plan of work adopted and carried out was identical with that indicated in these columns in the elaborate account of the Moradabad Meetings published a few weeks since; and we need not enlarge upon it. Suffice it to say that each of the six meetings held was a grand success, and that the newly-built School Hall, in which they were convened, on each occasion closely packed, the audience crowding on the forms, thronging around the doors, and occupying every inch of available room either in the building itself or behind the door posts. The Lectures, delivered alternately by Mr. Wheeler and a Traveling Preacher of the Methodist Mission,—on such subjects as God, the word of God, Sin, the Christian Plan of Salvation, the Future State—were attentively and even respectfully listened to; and the discussions by which they were followed were on the whole carried on with a moderation which could scarcely have been anticipated."

TUESDAY, JULY 31.

—The *Times of India* understands that it is the intention of Government to pass a short Act the effect of which will be to continue the present Municipal arrangements until the end of the year. It is not proposed to hold fresh elections until the whole Act has been amended.

—The sad news has been received of the death of Colonel Robinson, Director General of Telegraphs, on his way home.

—The *Bombay Gazette*, in an article on Abyssinian matters, says: "King John, who is described as being a very apathetic individual except when roused by the excitement of battle, amuses himself by travelling leisurely throughout the country, astonishing chance visitors (such as Dr. Johnson—*vide* the magazine article) with his peculiar ideas of magnificence. With his hair skewered up with pins and plastered thick with grease, and with very little clothing on, he reclines on a couch, with one arm round the neck of a huge lioness, whose cubs play around his feet. In this style he receives strangers."

—Same, London: "A man of winning address, and uncommonly clever, a Frenchman by birth, de Tourville came to England a few years ago, was called to the bar, got into good society, and married a young lady with money, of which he longed to possess himself. And so it fell out that de Tourville thought that his mother-in-law should know the mechanism of a revolver, and while he was showing to her, the revolver, being unfortunately loaded, went off, and to the inexpressible grief of the son-in-law, his wife's mother was killed on the spot. Some time afterwards his wife died, and de Tourville, who had become possessed of no less than £6,000 a year by the death of these two ladies, made up to a very rich

widow and married her, she, poor thing, having made a will by which he was to become possessed of £40,000 at her death. The rest of the story follows naturally enough, except that, considering what a very clever fellow de Tourville was, he murdered his second wife in the most clumsy manner possible, and directly afterwards gave half a dozen people different and entirely conflicting versions of the occurrence. It appears that just a year ago this amiable being and his poor wife were travelling in the Tyrol, that leaving their maid behind they went towards the Stelvio Pass, and that, finding they could not reach it, they left their carriage and walked towards a place called Trafoi. He reached Trafoi about an hour afterwards alone, and had some wine, remarking that it was hot. While he was leisurely sipping his wine, and languidly complaining of the heat, the woman he had sworn to cherish and protect was lying dead at the bottom of a deep precipice, with fearful gashes in her forehead, and a jury have declared by 11 to 1, that her husband foully murdered her. Of that terrible death-struggle, of the entreaties of the woman fighting for her life, of the cruelty of the man thirsting for her gold, there was no witness, and whether de Tourville will confess before he suffers the last penalty of the law is more than doubtful."

—Same: "The Bedouins of the Hejaz appear from the latest accounts to have risen *en masse* against the late Sherif's legitimate successor, Munsoor bin Abdullah. The road from Jeddah to Mecca is still open, but of the four roads which connect the latter place with Medina, the Bedouins are in possession of two, which they have closed, declaring that they will not permit the *haj* caravans to pass by either of these routes; the Bedouins also hold the road between Yambo and Medina, which is likewise closed to the Hadjees."

—Intelligence reached Bombay yesterday of the loss of the ship *Feronia*, 1,250 tons, Captain Campbell, commander, off Diu. She left Bombay on the 14th instant, in ballast, for Rangoon. Three of the crew were lost.

—*Madras Times*: We learn from Ceylon that Dr. Copleston has communicated with Mr. Peter, and we believe also with Mr. Cavalier,—but when our informant wrote there had not been time to communicate with that gentleman,—saying that, while his lordship deeply regrets that neither of them has abandoned the position he had taken with respect to the proposed new churches, at least so far as he knew, he could not proceed against them now, but would wait to see the effect of the remonstrances which have been addressed to the Church Missionary Society both by himself and others. This he has decided upon because he regards their action as that of the Society. This is precisely what the Bishop was asked to do by the Missionaries when the quarrel was in its first stage, but he contemptuously refused.

—*Missionary Intelligence* on the work of the Ch. Miss. Society: "Look first at the progress of the work in the last five years. During the year 1871-72, the average number of missionary candidates under training was twenty-three. At the present time it is eighty-one. In that year, not one university graduate offered himself to the Society. This year there have been nine, besides one from St. John's Hall, High-bury. In that year thirteen new labourers left England. This year, twenty-six have sailed—six to India, ten to Africa, two to China, one to Japan, one to Palestine, three to Ceylon, three to North America: besides whom we might add some, who, returning to the field after so long an interval, are practically fresh labourers."

WEDNESDAY, AUGUST 1.

—*Times of India*; Kurrachee, 31: "On the afternoon of the 26th July, while Lieutenants Kunhardt and Hewson were inspecting the railway works at a short distance from the fort of Quetta, some Pathans attacked them from behind. Kunhardt was stabbed on both shoulders, but got clear by felling his assailant with his fist. Hewson was cut down and killed. Captain Scott, who was 200 yards off, on hearing the noise, ran with a rifle and bayoneted three men. They cut through his helmet with a sword, slightly wounding his head. Some sepoy then arrived and wounded three more Pathans. The troops then advanced and seized the coolies. The Pathans wounded three sepoy of the Sikh Regiment, and killed one."

—Letters from Zanzibar up to the 2nd of June report that there is another lull in the slave trade, and that the traffic by the land route is seriously affected by the exertions of the Sultan to arrest it. Mr. Mayes with a party of operatives, acting under the direction of some philanthropists in England, had reached Zanzibar, and were about to commence operations on the coast. Their object is to make a road to Lake Nyassa. The starting-point will be some-

where to the north or south of Kilwa, and not from Kilwa itself. Mr. Roger Price, also, who last year succeeded in taking bullocks to Mpupua, had just returned from the Cape, bringing with him a number of bullocks and waggon-drivers. His party from England had also joined him. The goods landed by them represented a large sum of money, nevertheless the Customs master had liberally allowed them to enter free of duty. Mr. Price goes to Lake Tanganyika in order to establish a mission there.

—The *Times*' correspondent at Erzeroum, dated June 21st, says:—Information has reached me from a very high source that the Russians have offered a reward of 2,000 roubles for the head of any English officer. It seems scarcely credible, and I shall be glad to learn that this rumour is untrue; but I have had it from many sources. The position occupied by Sir Arnold Kemball is one of great importance, requiring much tact and discretion, a thorough knowledge of Oriental character, coupled with a keen appreciation of military difficulties. I doubt if there is another officer in Her Majesty's Army qualified to hold the post. A soldier by training and profession, yet a diplomatist from a 13 years' experience as Consul-General at Bagdad, Sir Arnold possesses all the qualifications for his present responsible appointment. He possesses a thorough knowledge of Persian, Arabic, and Turkish, and can converse or correspond with equal fluency in either of these languages. From his intimate knowledge of the customs of the people, learnt during a lengthened sojourn in Turkey, he is able to gain their confidence, and so to advise them in delicate and difficult matters, when a less experienced man would have to stand aloof, or when his advice would be neglected.

—*Pall Mall Gazette*: Rome: "A case is coming before the Civil Court which is likely to attract attention throughout the world. The plaintiff is a Countess Loreta Lambertini, the defendants are the brothers of the late Cardinal Antonelli, and the lawsuit is to recover a share of the late Cardinal's property, which Countess Lambertini claims as a daughter of his Eminence. Her claim to be recognized as such is chiefly based on papers in her possession, and on the evidence of a midwife, a priest, and a confidential servant of the late Cardinal. She has been hitherto considered to be the daughter of a Mdme. Marconi, and was brought up under that name; but according to her present statement she is the daughter of a young English lady who was in Rome in 1850. The name of this lady (since married) she says she knows, but she does not wish to divulge it unless compelled to do so. At her birth Mdme. Marconi took charge of her and brought her up, receiving from the Cardinal various sums of money, amounting to about 200,000*fr.*, for her education. She alleges that he frequently came to see her as a child, and gave her a medal to wear with his name on it. When Mdme. Marconi died she was left under the care of a guardian, who also received money for her support. A year or two ago she married Count Lambertini, and afterwards paid frequent visits to the Vatican, and corresponded with her father, who answered her letters, up to the time of his death."

—Telegraphic Rain Reports: July 30.—In Madras and Bellary there has been heavy rain; a good fall is reported from Cuddapah, Kurnool, North Arcot, Masulipatam, and Vellore. West of the Anamally Hills generally an average fall of one and a half inches is reported; this saves the growing crops for the present. Only slight showers have fallen in Guzerat and in Karia, but in Surat the fall has been good. In Tanna, Ahmednugger, Sholapore, Sattara, Dharwar, and the worst parts of Belgaum, the rainfall has been good. Showers have fallen in Bombay, Nassik, Dhulia, Poona, and Kaladgi. Rain is wanted in the Konkan.

—The Overland Money Order System has been transferred from the Postal Department to the Accountant General's.

—The most hopeful and sanguine among us, says the *Bangalore Spectator*, cannot disguise from ourselves the fact that this Province is passing through an awful crisis, one indeed without parallel in the history of Mysore. When the famine first thrust itself upon our notice, it appeared but a very little cloud, and we hoped that if we were even unable altogether to avert its advance, still its capacity for effecting mischief and disaster would be considerably limited and curtailed. Now, however, that it has burst upon us in all its gaunt and ghastly reality, the shock almost paralyses us for the nonce. But it behoves us to be up and doing like men, if we would rescue the thousands of fellow creatures around us, over whom a cruel fate is hourly impending. To search no further for statistics, the fact that no less than twenty homeless people are picked up dead in the streets of Bangalore on a daily average, speaks volumes with

respect to the present desperate state of affairs in the Province.

—The words addressed by the Holy Father to some Spanish ladies received by him in the Consistorial Hall on the 19th June, are, says the *Bombay Catholic Enquirer*, full of edification and should on no account be lost. The Holy Father took the theme of his address from the feast of the Saint of the day, St. Juliana of the illustrious family of Faldonieri, at Florence. It is narrated in the life of this noble virgin, "that in her old age she was afflicted with various painful distempers, and in her last sickness one thing in particular afflicted her, that she was deprived of the comfort and happiness of uniting her soul with her divine Spouse in the Sacrament of the altar, which she was not able to receive by reason that her stomach, by continual vomiting, could not retain any food. The sacred host, however, was brought into her cell, and suddenly disappeared out of the hands of the Priest. After her death the figure of the Host was found imprinted on the left side of her breast; by which prodigy it was judged that Christ had miraculously satisfied her languishing holy desire." With this fact before him, Pope Pius IX. exhorted his hearers to take example by the saint's tender devotion for the Sacrament of the Eucharist.

"We speak the words of truth and soberness" said the apostle Paul.

—The Society of the Holy Cross say that "daily experience in their parishes convinces them more and more of the importance of this provision of the Church (auricular confession) for the recovery of the sinner and the consolation of the penitent."

On this the *Times* says: There is no mistaking what this means. These clergymen have "daily experience" of receiving confessions; they encourage them in every way short of teaching that they are of "compulsory obligation;" and the manner in which these confessions are conducted is correctly described in "The Priest in Absolution."

What the bishops and the public are now concerned with is not a mere manual, however objectionable, but the existence in the Church of England of a body of clergymen, some of them holding posts of authority—one of the Regius Professors at Oxford is stated to be among them—who formally adopt the principles and the practice embodied in the book, and who avow that they are doing their utmost to inculcate them.

—The *Daily Express* states that a meeting of the leading members of the Evangelical party was held last week at Lord Harrowby's house, to put into a definite shape a plan which has been long incubating for the establishment of theological Halls "of a strictly Evangelical character" in connection with the Universities of Oxford and Cambridge, and which are to be respectively called after the Reformers Wycliffe and Ridley.

—The "Payne Memorial Hall" a monument reared by infidelity in Boston, is advertised for sale to meet taxes and interest on mortgage.

—*Christian*: The Fulton-street prayer meeting, we are glad to observe, lacks none of its interest or efficiency, and many are the recorded answers to prayers mentioned from day to day, some of them being most remarkable in character.

—There are ten medical missions in Great Britain, and sixty six abroad.

THURSDAY, AUGUST 2.

—*Delhi Gazette*: "The Yakoob Khan, reported as dead, is not the Ameer Sher Ali's son, who is in confinement at Cabul. Lately the guard over him has been doubled, and his confinement made most rigid."

—Negapatam is in a state of excitement because a Brahmin youth (aged 18) from Trivalore desires to embrace Christianity and has sought the protection of Mr. Thomas, head-master of the Wesleyan Mission school.

—There have been eleven deaths from cholera among the Soldiers of Ghorpoorie, Poona, during the month of July.

—Referring to the stories of Russian atrocities, *Omicron*, in the *Times of India*, says: "These stories have not yet been proved, and I do not believe that many of them will be proved. I have good grounds for this belief: the deliberate mendacity of the Turkish Government; and the wild credulity of the military correspondents with the Turkish armies. I will give examples of both. Three weeks ago the Turkish Government reported to its ambassadors in London and Paris that the Russians had captured two trading vessels in the Black Sea, and then deliberately blown them up with torpedoes, with their crews on board. The friends and patrons of Chevret Pasha were of course indignant at this monstrous crime, and invited the indignation of Christian Europe on the perpetrators of such atrocities. The story was utterly and wholly untrue. The naval

correspondent of the *Times* has seen the prisoners, and reports that the Russians have treated them with "extreme humanity." The same Government reported a general massacre of the inhabitants of a village on the Bulgarian side of the Danube—I forget its name—and Vice-Consul Sankey, who has visited the spot and instituted enquiries, reports that several houses had indeed been plundered, but that he could not learn that any one had been killed. The truth is that the Constantinopolitan "ring" have been much impressed with the excitement which their doings in Bulgaria last year occasioned, and are now manufacturing "Russian atrocities" wholesale, simply as war material."

—*Times of India*, telegram, Madras, Aug. 1: The famine outlook is desperate, for it is certain now that the famine must continue for six months more. Our Government have at last called upon the public to assist, and this morning nine committees sat in the several divisions of the town.

Last evening the Central Committee passed the following resolutions:—That the committee arrange for a public meeting being held, and that the Governor be asked to preside at this meeting, at which resolutions shall be submitted which shall show the extent of the distress throughout the Presidency; and that the aid of the communities in Calcutta, and other Indian cities where no abnormal distress is now experienced, be also solicited; that the Lord Mayor of London and the English Chambers of Commerce be communicated with; and that the India Office be asked to place all communications regarding famine at the service of the English press.

As the local Government undertake to keep the people alive as far as possible, it has been suggested that the funds raised in England and elsewhere shall be employed in supplementing the Government aid and alleviating the distress.

The Sheriff has called the meeting for Saturday next.

In Madras the expenditure on relief up to date amounts to three millions sterling, and an equal sum must be spent before the distress is over, while the remissions of revenue will probably amount to a further sum of three millions.

—At the Dorchester assizes last month, before Lord Coleridge, the Rev. W. J. Vernon, vicar of Sydling, St. Nicholas, Dorchester, was convicted of libelling the Rev. George W. Whitehead, curate in charge of Atherington, Devonshire, and sentenced to two months imprisonment.

—The *Journal des Debats* contains further particulars concerning the unprecedented fall of a mountain in the district of Saint Foy, Saroy, the spectacle having been most majestic and terrible. The catastrophe which befell, and which still threatens, Mazure and Miroir, two of the most flourishing villages of Saint Foy, has been erroneously reported as an instantaneous phenomenon, and as completed. This is not the case, as it is not a mountain that has fallen down, but one that seems breaking up, and for the last 20 days has, night and day, without interruption, filled the valley beneath it with heaped-up stone blocks, with a noise like thunder, darkening the atmosphere and filling the air with thick clouds of yellowish dust and sand. The dismantled crater of the Bec-Rouge reaches to height of 2,460 metres or 8,200 feet above the level of the sea, and is situated 1,340 metres or nearly 4,500 feet above the valley of the Mazure and Miroir. The general declivity or inclination does not exceed 50 degrees, the surface having a diagonal length of about 1,800 metres, or 6,000 feet. The entire mass, which threatens to crumble down, forms a mutilated or lopped cone of 200 metres width at the top and 600 metres at the base, and is composed of hard and compact flaky stone-blocks, but entirely disconnected.

—*Times*' correspondent: "The American missionaries in Erzeroum have nobly volunteered to proceed to the front and assist the doctors all in their power; but as the supply of bandages and lint is very small, until more arrive their services without material would be useless."

FRIDAY, AUGUST 3.

—*Bombay Gazette*: "It has been shown in most of the engagements of this war that modern fire-arms have made the defence far superior to the attack, and that the most determined troops may fail to carry a well-chosen position which they cannot approach without being shot down at distances of 1,000 or 1,500 yards. If the Russians at Plevna followed their old Inkermann fashion of attacking in massed columns, the troops must simply have been led to be massacred by the Turks resting securely behind their entrenchments. But this defeat, however disastrous for the Russians, is not irremediable. If the Turks, after repulsing them, had been able to take the aggressive, then we could only have come to the con-

clusion that the whole plan of campaign had collapsed, for it would have been necessary for the Russians to withdraw their troops from Roumelia, and even from Trinova, and to fall back to the Danube. But such a catastrophe has yet overtaken them. Repulsed at Plevna they merely "retreated to their camp," and it is possible they may be able to bring up fresh troops in the course of the next few days and renew the struggle." * * * "In the present state of Mahomedan feeling, indeed, we doubt if the political resurrection of Turkey would not be more dangerous to England than to any other Power. The Sultan and his ministers resent the abandonment by the English people of Lord Palmerston's foreign policy; and, if they can vanquish their enemies without English help, they will be strongly inclined to gratify this feeling of resentment by doing all the mischief they can to English interests. That they can do mischief nobody will doubt who considers how carefully the infatuated British Government has fostered the growth among Indian Mussulmans of the entirely modern doctrine that the Sultan is the Caliph of Islam, and, in this holy character, entitled to the allegiance of Mahomedans throughout the world. If the Sultan vanquishes Russia, he will be looked up to as not only the religious but the political head of the Mussulman world, and there will be no lack of enthusiasts in all Asiatic countries eager to make his political supremacy a reality."

—Fall of rain, up to the 2nd, in the Fort, 37 inches, Byculla, 42.

—The *Khiva* with English Mails left Aden for Bombay yesterday, at 12 noon.

—At Ferozpoore, at about 1 a.m., on the 27th ult., a private soldier of Her Majesty's 34th Regiment, named French, walked up to where another private soldier of the same Regiment, called Denton, lay asleep, and placing the muzzle of his loaded rifle to the back of the unconscious sleeper's head, he shot Denton dead. Denton, it seems, had been a corporal, but had resigned. About five months ago, in the exercise of his duty, he was the means of getting French seven days' confinement to barracks. The coward bided his time, and killed Denton.

—Death last week, 676. By cholera 75.

—*Times*; Erzerroom: "Moussa Pasha, too, the Circassian chief, a fanatical Mahomedan, left Headquarters Camp a few weeks ago, ostensibly to proceed to Constantinople, but he remained here, proceeding from mosque to mosque preaching a Jihad, or religious war, against all Christians. Fortunately, the Vali is a man of a very timid disposition, and foreseeing that the massacres of Christians would only bring them retaliation when the city fell into Russian hands, he called Moussa up, pointed out the danger he was running, and summarily ordered him out of the city."

—*Madras Times*' Bombay Correspondent: "Of course, we have scandals—the latest which I may say I have heard on very good authority, and from different sources, is that in a certain Convent not a thousand miles from here, the Lady Abbess, finding the personal attractions of one of the nuns too great to be resisted, took sail for France, and on arrival there threw off the mask which had been worn so successfully, so well and so long, by revealing her real sex and then—why marrying the nun of course! This has not appeared in any of the Bombay papers, but I believe it is true, nevertheless."

The thing mentioned above has been asserted by many, and it is just as well that it should be publicly mentioned that, if untrue, it may be denied, and the rumour disposed of. We supposed it simply incredible, when we first heard of it, and perhaps our supposition was correct.

—Only 2 inches of rain have fallen in Kattyawar. Anxiety is felt.

—A Merchant in Boston, Massachusetts, has connected his office with his residence by a telephonic wire three miles in length. It is stated that conversation can be carried on by it nearly as well as if those conversing were in the same room.

Miscellany.

N. Y. Evangelist:

The other day we heard from the lips of a man who until recently had been literally steeped in liquor, the earnest declaration that his only help in times of temptation was found at the mercy seat. He denied the oft-repeated assertion that a converted man has no longer any appetite for drink; he testified, with tears in his eyes, that the old appetite sometimes came back with such power that he could only find safety by clinging to the Divine arm for protection.

And this man's experience undoubtedly accords with the teachings of the New Testament, which represent con-

version not as the end, but as the beginning of Christian warfare. And the friends of temperance are beginning to feel this, and to aim at something more than the resolve, the pledge, or even the act of consecration to Christ. They are enquiring rather anxiously what shall be done with these men when they leave the religious inquiry-room, resolved to break away from their cups and lead a new life? What next?

It is said that some of the converted drunkards who a year and a half ago went out from the Moody meetings consecrated to temperance and to Christ, actually walked the streets for want of a refuge. They could not go back to their old haunts, and they had no other home. They were without companionship, except that of the vilest order; they had no employment, and outside of the religious meeting, no sympathy. They had stepped out of the surroundings of vice and degradation, but they had no other surroundings except the open street and the freedom of the pure air. To resolve, with Divine help, to lead a temperate and godly life, is a single act; but to fight the battle out to the end, to reconstruct the whole life, with its habits, associations, employments, and personal influence—all this must come into the real problem; and even the Gospel Temperance movement will be imperfect, and subject to sad reactions and apostacies, unless it considers the means of continued care and sympathy for the reformed—at least for the resolved.

To meet just this exigency, some of the young men of New York have opened a Home, to which those who are struggling against the return of their old enemy may resort, and in which they may find sympathy, and religious influence, and help. Mr. Wm. T. Booth, Rev. D. Stuart Dodge, and others, have formed an Association, and rented a house at 48 East 78th street, which has been placed under the care of Mr. C. A. Bunting, a man of tried character, and of real power and success in the work of Christian temperance reform.

This is not to be regarded as a general inebriate asylum, but as a retreat for men who are trying to lead a life of temperance and of piety. One valiant warrior against appetite was heard to say not long since, that when he could not longer resist in any other way, he would rush to the "lock-up," and beg to be imprisoned till the power of his besetment be overpast.

That strong resolve only illustrates the necessity which tempted men sometimes feel. They would gladly find a covert from the storm; they certainly should not be left to walk the streets; they should be aided in escaping those struggles of friendless despair in which so many fall.

It is most fitting that the Christian sympathy of a large and prosperous community should take practical form in furnishing a refuge, and something more inviting than a "lock-up." We learn that Philadelphia has one in successful operation, and we hail this new enterprise of the young men of New York. The example is worthy of being passed around among all our cities.

—The following parable occurs in the *Congregationalist*:

—Two children, brother and sister, are in an ocean steamship, and are much impressed by the machinery of the steam-engines; they discover in it an "order and regularity," which suggests design and purpose, but they are entirely at a loss to know how it first came to be in motion, and how, if at all, it could be stopped. The little girl has faith in the captain, and believes that he could stop this marvel of motion: the boy, more robust and less trusting in authorities, was not so sure that the captain had this power, and still less sure that if he had it he would use it.

The boy loses his ball overboard; his sister, full of that love for her own immediate friends and forgetfulness of the rest of the world, which is sometimes found with amiable people, asked the captain to stop the ship and to recover the ball; but he only smiled, and said boys should be more careful. The faithful girl was troubled; the sceptical brother was triumphant. But, a few days later, the cry of "a man overboard" induced the captain to say the few words that brought the huge vessel to comparative rest, and showed that "he could stop it, whenever he thought there was sufficient reason."

Selections.

DEATH OF A VENERABLE CHRISTIAN LADY.

ONE more of that fast diminishing, lingering few, whose presence links the present and the past, is no more. Catharine Boudinot, wife of the late Lewis Atterbury, died in this city on Sunday morning last, in the 96th year of her age. She was the daughter of the late Judge Elisha Boudinot, Chief Justice of the Supreme Court of New Jersey, and niece of Elias Boudinot, who was President of Congress at the close of the Revolutionary War, and the first President of the American Bible Society. Born in 1781, she had vivid recollections of the years immediately following the Revolution, and of many of the great men of that stirring time. Indeed, in her childhood she had the rare privilege of being held in the arms of Washington himself. Mr. Atterbury was a merchant in Baltimore at the time of their marriage in 1803, and they were thereafter greatly devoted to each other for

sixty-nine years, and until the death of Mr. Atterbury five years ago, at the age of ninety-four.

Mrs. Atterbury may be said to have inherited the faith of her Huguenot ancestors. She was consecrated to the Lord from her birth, and grew up in His fear. She united with the First Presbyterian church of Newark, under Dr. Griffin, before her marriage, and from that time it was her invariable habit to spend a fixed portion of the forenoon of each day in prayer and the study of God's word, a habit which no pressure of domestic cares was allowed to interrupt. She made much of intercessory prayer, not only for her children but for other friends. The coming of the kingdom of Christ on the earth was a constant theme at the throne of grace, and withal such a heavy burden in her later years that she was constrained to divide her supplications between Home and Foreign Missions. She supplicated for these causes with all the intensity of desire that marked her prayer for those nearest and dearest to her. She was also incessant in her efforts to lead others to Christ, and many whom no others could reach have been addressed by her pen and lips. She loved to seek out the Lord's poor, and minister to their wants in an unobtrusive way. Her habit, from earliest years, of giving systematically, grew into almost a passion, and constrained her to constant self-denial. Her knowledge of God's word was thorough, and much of it was retained in memory. Even when upwards of ninety she could repeat the 119th Psalm from memory. To her latest days she retained the power of committing to memory, and frequently beguiled the long hours of life's evening time with committing and repeating to herself and others the choicest hymns of the language. To the very last she kept herself interested in and fully acquainted with what was going on in the world around her, estimating events by their relation to the kingdom of Christ. Only a few days before her death she said to a friend that there were two Christian sisters for whom she had never forgot to pray, and on being asked who they were, answered "The Queen of England and the Queen of Madagascar." When surprise was expressed at the mention of the latter, she went on to speak of the character and work of this once heathen queen, and what she was doing for the cause of Christ, and how important her position had become.

Conscious to within an hour or two of her decease, she passed away early on Sunday morning, with members of her family around her, breathing her life out sweetly in the arms of that Saviour whom for nearly a century she had loved and trusted.

Of her children, one son has long been an esteemed elder, first in the Mercer-street and now University-place church, and two are well known ministers, Dr. John G. and W. W. Atterbury. Fortunately, yea blessed beyond the common lot, are those who have had such a mother! (*N. Y. Evangelist*)

ONE OF THE KING'S OWN.

In September, 1858, we embarked for Gibraltar, where the regiment was stationed for five years, three of which were spent by me in the most wicked way possible; when it is said that the writer often drank more than a pint of raw spirit in the course of the evening, beside other sins, the wonder is that he lives to tell the tale!

The ranks of the "King's Own" contained men from nearly every corner of the United Kingdom. In this body of about one thousand members, were boys of sixteen and hoary veterans who had travelled and fought in many lands. At the time of my conversion I was a patient in the regimental hospital for ophthalmia. One afternoon, when nearly well, an up-patient asked if he should get me a book from the library. I thanked him, and asked him for a copy of "Chamber's Miscellany" which he promised to bring. On reaching the library, this man, who was one of the worst in the regiment, if there was one worse than myself, was heard to say to the librarian, "Mark this book for Brider, I am going to play him a trick." Presently he walked up to my bed, and throwing on the bed a little book, with a joke said, "There, old chap, I hope it will do you good." As soon as he retired, I took the book, Angell James's "Anxious Inquirer" and pushed it under my mattress, out of sight, unwilling that any of my comrades should see me seeming to be religious. Soon the shades of evening drew on, and the ward was cleared of visitors. The gas was lighted, and the up-patients went below for their evening smoke; and, now, there being but some three or four men in bed and they at the other end of the room, I thought to have a peep at the concealed book to while away an hour. Having first ascertained that no one was looking, the book, for want of a more suitable one, was drawn

forth cautiously. Opening at the preface, I began reading the following lines:—

"You are an immortal creature, a being born for ETERNITY, a creature that will never go out of existence. Millions of ages, as numerous as the sands upon the shore, and the drops of the ocean, and the leaves upon all the forests on the globe will not shorten the duration of your being. ETERNITY, vast ETERNITY, incomprehensible ETERNITY, is before you. Every day brings you nearer to everlasting torments or felicity. You may die any moment and you are as near to heaven or hell as you are to death."

At this the thought of *eternity* pierced me through and through. At once I saw the whole of my past life in all its mingled colours of sin and open rebellion, and wondered how God should ever have allowed such a wretch as I then felt myself to be, to live. Words cannot describe my feelings; I saw that *my* sins had crucified Jesus, and feeling sure that I must die before morning, sleep I could not, lest I should awake and find myself in hell; and then the thought of having to face an angry God, with all the accumulated load of a life spent in wickedness, was too much for me. To *die* was a thought overwhelming to my mind, and to *live*, I felt was only "heaping up wrath against the day of wrath."

By-and-by the men returned to the ward. Little did they know what was passing in my mind, smothered as I was beneath the bed clothes. The very step of these men seemed to ring the word *eternity* in my ears. One of them remarked, "Briders is asleep." The devil chimed in and said to me, "Not asleep, but *dead*." In due time they all fell asleep and silence reigned. No sound disturbed the stillness of midnight save the measured tread of the sentinel in the Hospital square; this, too, sounded *eternity* in my soul. Presently a pause, and the cry of the sentry, "No. 2, all's well," made me feel as if my time was really come. "*All's well*." Oh, that I could say, "*all's well*," with regard to eternity, I thought. About 2 o'clock in the morning, a rush and a scuffle quickly followed a strange noise in the ward. A poor man with a razor had nearly cut his throat. "Now," said Satan, "go and do thou likewise. You must be lost, and the sooner you die, the better for yourself, for the longer you live, the heavier will be your weight of guilt and condemnation."

Such was my first night in hospital after the Lord began to speak to my soul. For several days after that eventful night, when one was taken and myself left, I remained in the hospital, but how shall I describe the "horror of great darkness" that filled my soul for ten days? Truly the pains of hell had taken such hold upon me that I was afraid to look up; and in looking at self, I could see nothing but mountains of sin and guilt, and a fearful looking out for judgment. The Bible was searched by day and night, but the world *outcast* seemed written on every page. Prayer was resorted to in every nook and corner of the hospital grounds; but the more I read and prayed, the more I felt myself *ready to perish*. At this time I knew not that Jesus "receiveth sinners." I remember one afternoon the Army Chaplain coming into the ward and not knowing any Christian man to whom I could speak, how I did pray that the Lord would send this good man to speak a word of comfort to me. However, this was *not* a prayer according to God's will, for this gentleman took up his hat and went out. Now Satan renewed his attack more violently; "If you were one of God's elect," he said, "He would have answered your prayer," and then he quoted Scripture after Scripture to show that God answers prayer. I can see now that the time for comfort had not come; it was the time for *conviction*.

At length the time came for me to return to my duty. The battalion I belonged to was certainly one of the most drunken regiments in all the service; as many as thirty court martials a month being no uncommon register; and to see men receiving their fifty lashes for insubordination, deserting, and striking officers, was no uncommon sight. How could I face these men with *new colours*, many of whom I had "counted it real pleasure to riot with, even in the day time, and sporting ourselves in blasphemy, drunkenness, chambering and wantonness?" I say, how to meet these old companions in sin I knew not, for everywhere I went formerly it was, "Hail fellow, well met." The first day I came out I resolved to join a little gathering of Christian soldiers who met every evening in the neighbourhood of the barrack for reading and prayer. But this was a task easier said than done, for as yet I had not unburdened the state of my mind to a living creature. At six o'clock I started for the meeting, and well do I remember when walking over a place called "*the devil's bowling green*," wishing that my lot had been that of the *beast* which perisheth, rather than having a spirit

which must return to the God who gave it. Soon the little shed was reached, but how to venture in demanded more courage than I possessed. So walking up the road, with Satan hard at my heels, I came to the valley of decision. Behind me stood the little Bethel; from its windows streamed a silent light, which spoke of peace within. Its open door whispered welcome and the soft strains of the well-known tune Bedford, awakened many a bright scene of the happy days of childhood and recalled Hadlow Sunday school. At my left stood the hospital, which I had left that afternoon, and where I had received so much mercy from the Lord, and to my right stood a wine-shop, with the sign, "The new found out," where I had spent my money in sin, and "wasted my goods in riotous living." Satan's music was hard at work in calling sinners on their way. Standing here for some little time, I thought I must join myself to the world once more, and there I should have gone, but for God's mercy. Thinking the work in the hospital was a delusion, and that the men who frequented the meetings might be deceived, and having that nature within me which still longed for the "onions and garlic of Egypt," I resolved to return to my old ways; for "said Satan," you must be damned, and you may as well enjoy the pleasure of this life as long as you can. But God had designed otherwise, and He thundered the following passage through and through my soul, so that I at once rushed back with my fingers in my ears, crept into the little meeting, and as they were in prayer, I fell on my knees, crying, "God be merciful to me a sinner!" "Who-soever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him and also shall the Son of Man be ashamed when he cometh in the glory of His Father with the holy angels."

After the meeting I was taken by the arm by a Sergeant of my own regiment, spoken to in the kindest manner, and encouraged in the ways of God. This godly man had been asking the Lord for several years, that he would give him a Christian companion in his regiment, and He shed tears of joy as we parted. On reaching my room, I shall never forget the scene. Nearly all the twenty men were more or less drunk. Here and there they sat in little groups discussing how much they had drunk, how much they had spent, what evil they had done, what duty they had on the morrow; there was loud laughter, vile songs, oaths and boastings. Truly "the way of transgressors is hard." Having made my bed, I longed for the lights to be put out, that I might kneel down and pray my old prayer, "God, be merciful to me, a sinner;" for great as these men were sinners, I felt myself to be the chiefest among them. But now began the conflict again, a voice seemed to say in my soul, "If you wait till the lights are put out before you kneel down, you are ashamed of me;" and upon this came the old passage which had wrought such fearful work in my soul when standing between the prayer-room and public house. For some little time the inward conflict went on, until at length I fell upon my knees and poured out my soul in earnest supplication to God, first for myself and then for my sinful companions, all of whom became perfectly still while I remained on my knees. Not one unkind remark was passed, but still I was yet without peace of mind. The room soon became still, but I could not give sleep to my eyes, with the fearful weight of unforgiven sin. I could see no hope. At length the day dawned, the bugle sounded for roll-call. "Oh," thought I, "how shall I answer my name at that great day?" In a moment I was out and on my knees, and crying for mercy.

Some ten days after my first prayer in the barrack-room, when wending my way to the little shed, my attention was suddenly arrested by the bright shining of a glow worm in my path at the moment when the sky was draped in black thunder-clouds. As I gazed again and again at the blackened heavens above, then at the little thing of God at my feet, scattering its tiny rays of light in every direction, and wondering what would become of *my soul* in the day of God's wrath, and of the little glow-worm in the beating rain of the coming storm, these words came so sweetly into my soul, and so powerfully too, that I looked around to see if any one was near:—"God will take care of the glow-worm, and God will take care of *you*." After some further delay on this sacred spot I found myself at the meeting-house, where some five men from the garrison were assembled together reading 2 Cor. iv. As I glanced down the chapter, my eyes caught the third verse. "But if our Gospel be hid, it is hid to them that believe not." For a moment everything seemed to be going from me again, but He who had been so merciful to me by the wayside fixed my languid eyes on the sixth verse: "For God, who commanded the light to shine out of darkness, hath shined in your heart, to give the know-

ledge of the glory of God, in the face of Jesus Christ;" and hardly had this passage been brought home to my soul, when another came with such sweetness, "Being confident of this very thing, that He which hath begun a good work in you will perform it unto the day of Christ." How shall I describe the unspeakable joy of that moment and the peace of mind that followed me for several months? Communion with God was my food day and night, psalms and hymns, and spiritual songs beat time in my soul to the martial strains of the regimental band and the measured tread of the men on the march.

The Lord continued to bless me. In my unconverted days I had once risen to the rank of sergeant, but *drink* had brought me to a court-martial and imprisonment. After my conversion, the Lord opened the way again for my promotion, and I became librarian of the very library from which the book which God used to my conversion was taken, and pew opener in the Garrison Church in the pews of which I had formerly sat and slept the sleep of death.

I have several times had hair-breadth escapes from death in various forms, and I know not how to thank the Lord for His varied mercies to me; I can only say "Bless the Lord, O my soul, and all that is within—me, bless His Holy name!"

Two years after his conversion Charles Bridger obtained his discharge from the army and became a Scripture Reader in the parish of Alby, Norfolk. After continuing at work here and in Bath for more than two years, he was sent out to Malta as Scripture Reader to the Royal Navy, and remained there three years, until the failure of his wife's health compelled him to return to England. In 1872 he resigned his connection with the Society and went to Salisbury, where he is now labouring as village preacher and evangelist, and enjoying much blessing. He also remembers his former comrades in the Army and Navy and is made the medium through whom many a parcel of books and papers is sent to all parts of the world.—(On Guard.)

ANECDOTES AND ILLUSTRATIONS.

STRIKING DELIVERANCE IN ANSWER TO PRAYER.

At the Mildmay Conference, Dr. Lansing related the following striking interposition of Providence, in direct answer to prayer, which occurred in the days of Egyptian persecution:—

"The Patriarch went up the river Nile in a Government steamer, empowered by the Government to crush the Protestants out of the land. This he sought to do by burning Bibles, imprisoning some of the converts, and expatriating others. At last he found that all these methods would not answer, as the good work continued to spread; so he entered into a conspiracy, by which the leaders were to be seized and banished to the White Nile—which means to be put into chains or bags, and thrown into the White Nile. They had six weeks' notice of what was intended, and they used every means to prevent its accomplishment. They approached the Government of this country, and of Protestant Prussia, and also wrote to the Maharanee Duleep Singh, who used her influence with others. All that could be done by earthly politicians was done, but all was done in vain. That noble lady, however, not only made application to earthly governors, but, through a friend, she sent to the Mildmay Conference an account of these persecutions, and of the position of those pastors. Here, in the Conference Hall, all bowed down before God, and asked Him to deliver these poor captives, far away in Egypt. Now what took place? After all the resources of Governments had been exhausted, after the diplomatic agent of England had pled in vain for their lives, these wretched men were actually put on board a little boat, in the hold of which lay the chains in which they were to be bound; yet they sang, as did Paul and Silas of old, and the mountains rang with the voice of praise. What happened? God sent a strong south wind, a most unusual, almost an unprecedented thing at that time of year. This wind so delayed the vessel, that it took four days to reach a certain point, which otherwise it should have passed at a much earlier period. Here the boat was hailed from the Government house. 'Send the men here.' 'No, I won't; I have my orders.' 'And I have mine.' The order for their release was examined, and found to be of subsequent date. A man mounted on a swift camel had hurried across the tongue of land, and, owing to delay caused by the wind, had been in time to stop the boat, and save their lives. 'Give me,' he said, 'a present, and I will ride to your home and tell the good news.' They did so, and he carried the tidings to the mourning church, which had been praying and fasting many days. That deliverance we could not account for at the time, but long after we found that it was coin-

cident with the very day on which prayer was made in Mildmay Hall for the preservation of the persecuted Protestants of Egypt."

TELEGRAPHIC NEWS.

London, July 26th, Aft. The American harvest prospects are favourable. The crop is estimated at 325,000,000 bushels, which is 50,000,000 more than last year. 100,000,000 is available for export.

27th: A Royal Warrant for the promotion and retirement of Officers of the Army has been issued, in conformity with the report of the Royal Commission appointed to enquire into the matter, with certain modifications, however, in favour of old purchase officers. The Warrant provides for the compulsory retirement in future of Generals at the age of 70, Colonels at the age of 55, and Captains after 23 years' service, diminishing to twenty years in 1881. Purchase Captains are exempt from compulsory retirement but are ineligible for regimental promotion after 28 years' service, diminishing to twenty-five years in 1881. Liberal pensions or commuted sums are offered to induce voluntary retirement. The connection between the British and Indian Staff Corps is to be maintained, but eventually the promotion in each will be separate. The cost will be £500,000 annually for the first five years, whereof India pays £200,000.—The Russian Landwehr and the Reserves of the Russian army have been called out for military service.—Latest accounts state that the war is now assuming a fanatic and vindictive character.—Despatches received from Mr. Layard and all the foreign Consuls confirm the atrocities committed by the Russians on the Mahomedan population of Bulgaria.—Said Pasha, the Sultan's Chief Secretary, has informed Mr. Layard that if the Russians persist in their cruelties that the Sultan will not be responsible if bloody reprisals on the Christians follow.—The Porte contends that the Czar has proclaimed a religious war.—A despatch has been sent by Lord Derby to Lord Loftus at Saint Petersburg, in which he recounts the atrocities of the Russians, and expresses his fears that a terrible vengeance will follow.—The Sheikh-ul-Islam has been dismissed, and will be succeeded by Cara Effendi.—The situation in America is improving, the strike on the Erie railway having ended. A serious riot has taken place at Chicago, when the military were called out and fired upon the people, killing and wounding 150.—There is an agitation in San Francisco against the Chinese, and a vigilance committee has been formed.—In the House of Commons last night, the Under-Secretary of State for India, in answer to a question, said the Marquis of Salisbury had not yet answered the despatch from the Government of India, dated 23rd March, relative to Khelat.—Advices have just been received that the force under the command of Suleiman Pasha has been defeated at Karabunar, with a loss of ten guns, and that it is now retreating to Adrianople.—The Russians have arrived at Jamboli.—The Second Russian Army Corps has invested Sistrizia.

28th: The Commons have by a large majority agreed to the Ministerial motion for preventing obstruction to the business of the House.—News from Constantinople announces the recall of Midhat Pasha.—Much disquiet exists at Constantinople and Adrianople. An outbreak of Mahomedan fanaticism is feared in the Levant, and the foreign Consuls have demanded of their respective Governments the despatch of several war vessels to protect the Christians.—The Russians have cut off all communication between Philippopolis and Adrianople.—The transports Crocodile and Euphrates with reinforcements for the Mediterranean garrisons have sailed for Malta.

30th: The Imperial Austrian Ministry and the Hungarian Ministry have summoned a Cabinet Council to deliberate as to the advisability of a partial mobilisation of the Austrian Army.—It is semi-officially stated that Austria has resolved not to comply with the new order of things, which she says has been created without her co-operation.—The Rumanians have occupied Nicopolis.—The statement that Midhat Pasha had been recalled to Constantinople is premature. He is now paying a special visit to Vienna and London on behalf of the Porte.—Rauf Pasha telegraphs that the Russians are retreating from Yeni Saghra, and that they have massacred 345 villagers there.—A body of Turkish Cavalry having reconnoitred six miles beyond the Russo-Turkish frontier were attacked by a strong detachment of Russians. The fighting was stopped by a storm which was raging.—The result was indecisive, both sides maintaining their positions.—Ottoman—Mr. Ward Hunt, First Lord of the Admiralty.—Latest advices from New York state that the strike in America is virtually at an end, and that quiet prevails everywhere.—The defeat of Suleiman Pasha at Karabunar has not yet been confirmed.—Communication on the Philippopolis and Adrianople line of railway has been restored.—The Russian advance on Adrianople has apparently been arrested, from latest accounts to hand.—A Turkish official despatch states that the force under the command of Osman Pasha has occupied Lovatz, driving out the Russians before them.

31st: A letter from the Sheikh-ul-Islam has been read in all Turkish mosques enjoining calmness and moderation and an avoidance by Mahomedans of any acts of hostility against Christians.—In the House of Commons last night, the Hon'ble R. Bourke, in reply to a question put, said that Sir Thomas Wade had made a report on the Chafso Convention, which it was impossible to present to the House

until the Indian Government had perused it.—In reply to another question he said that the Russian Government had not yet answered Lord Derby's despatch relative to the atrocities committed by the Russians in Bulgaria.—The Under-Secretary of State for India, replying to a question, said the charge to India on account of the army promotion warrant would be £50,000 annually.—A fresh scene of disorder took place in the Commons last night.—It is reported that the Grand Duke Alexander has routed the army under Ahmed Eyoub Pasha near Rustchuk.

August 1st: In the House of Commons last night, Sir Stafford Northcote, in reply to a question, said a special vote on account of the despatch of troops to the Mediterranean garrisons not being required it was needless to further explain the views and intentions of the Government before the prorogation of Parliament.—Osman Pasha telegraphs that during the whole of Monday last the force under his command fought the Russians to the number of 60,000 men, with cavalry and fifty guns, at Plevna. A renewal of the battle was expected on Tuesday.—11.30 A.M. The obstruction on the part of the Irish faction in the Commons to the progress of business still continuing, and especially as regards the South African Bill, the Government has declared that it will not suspend the sitting of the House until the Bill has passed through Committee. The House sat all last night and is still sitting.—The report, that the Grand Duke Alexander had defeated the force under Ahmed Eyoub Pasha near Rustchuk, which originally appeared in the Times, is wholly without foundation.—The Russians are advancing from Ardahan and their advanced guard has arrived near Panack. The Russian centre in reconnoitring has had skirmishes with the vanguard of Ahmed Mukhtar Pasha's force.—At a Cabinet Council held yesterday it was resolved by the Austro-Hungarian Government to mobilise four divisions of the Austrian Army.—The Turkish Minister for Foreign Affairs has resigned and Server Pasha been appointed his successor.

2nd: Russian official despatches admit that the Russians were repulsed on Monday last by Osman Pasha's Army.—A telegram has been received from Osman Pasha, in which he states that the Russians on Tuesday morning resumed the offensive along the Turkish lines and redoubts to the east of Plevna, but that they were at all points defeated most completely with a loss of 8,000 in killed and 24,000 wounded, and are now retreating to their Camp.—Russian unofficial accounts of the battle on Tuesday admit that the Russians were defeated after desperate fighting against superior numbers.—Despatches received from the principal newspaper special correspondents state that the Turkish loss was relatively small because they were acting on the defensive.—The House of Commons after twenty-four hours continuous sitting has passed the South African Bill through Committee.—According to a Turkish official despatch the Russians attacked the force under Rauf Pasha at Eski Saghra on the 31st ultimo when the Turks retreated to Karabunar. Suleiman Pasha, however, on the same day attacked the Russians, defeated them and recaptured Eski Saghra besides taking several guns.—The Turks under Mehemed Pasha are advancing from Osman Bazaar towards Plevna to join Osman Pasha's army.—The Russian position at Tirnova is seriously menaced.—The Commons have passed the third reading of the East India Loan Bill.—The Select Committee appointed by the Commons to consider the claims of Ordnance Officers for arrears of pay has been adjourned until next session.—In the Lords, Lord Salisbury said that he agreed with his Council that the Ordnance Officers have no substantial claim for arrears, and that to appeal to the Home Government was irregular as they cannot dispose of the revenues of India without the consent of the Indian Council. These demands are doubtless natural from the officers' point of view, but as guardians of the Indian Treasury, they (the Indian Council) cannot grant them. His Lordship said the Imperial revenues, not the Indian, should be chargeable for these claims.

PASSENGERS SAILED.

Per P. and O. Str. *Australia*, 27th, additional:
For Southampton.—Captain C D Baillie, Major J A Dyer, and Mr G Cripps.
For Venice.—Captain W S Arnot.
For Brindisi.—Lieut-Colonel Davies.
Per P. and O. Str. *Thibet*, August 3rd:
For Southampton.—Mr J A Anderson, Mr R T Barrett, Mr Beny Mosley and Mr Collier.
For Brindisi.—Mr and Mrs R Macallister and child, Captain S S Jacob, Lieut E W Cowan, Mr N R Sturt, Capt C W Gardiner, Mr A F Watson, Colonel G E Thomas, and Surgeon Major J J Thompson.
For Venice.—Mr E A Oldeneyer, Mr F A Welt and Mr R L Davis.

PASSENGERS ARRIVED.

Per P. and O. Str. *Assam*, 30th:
From Southampton.—Mr W Boyack, Lieut E R Stephens, Mr R Bradshaw, Mr T B Platt, Mrs Rance, and Mr W A Kingston.
From Venice.—Mrs Glasford, Mr Cor wall, and Mr H R Bliss.
From Brindisi.—Mr G Peddie, Mr K Clatfield, Major Mignon, Capt B Dalrymple, Mr R Adams, Mr P Roy, Mr R Mitchell, Mr W Longmore, Capt Droray, Mr Kittridge, Mr Jones, Miss Jones, and Mr Abramowitz.
From Aden.—Sergeant and Mrs Rutherford and infant.

Domestic Occurrences.

MARRIAGE.

ROOK—MITCHELL—July 21st, at Kurrachee, at the Mission Church, by the Rev. J. Sheldon, Mr. C. W. Rook, European Constable, to Hannah Mitchell, second daughter of Mr. Joseph Vincent, Pensioner of Ahmedabad.

DEATHS.

KARMERKER—July 25th New Nagpara Bombay Sarja-bayee the wife of Rev Vishnuo Bhasker Karmarker aged 36 years
JOHNSON—July 28th, at 85, Malabar Hill, Bombay, Agnes Carruthers, wife of Surgeon-Major Charles Johnson, Civil Surgeon, Ahmedabad.
CHRISTOPHER—31st July at Mazagon, after a lingering illness Sarah Jane, wife of J. Christopher B. I. S. N. Co. Aged 22 years
CLARK—August 1st, at Bombay, Kenneth Basil Alfred, the infant son of Captain A. C. Clark, of inflammation of the brain
LAWRENCE—August 1st, at Colaba, Mary, daughter of Apothecary Thomas Lawrence, aged 3 Months and 24 days, deeply regretted.
McDONALD—August 2nd, at Byculla, Kate, the infant daughter of James McDonald, Scottish, School aged 22 days.

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